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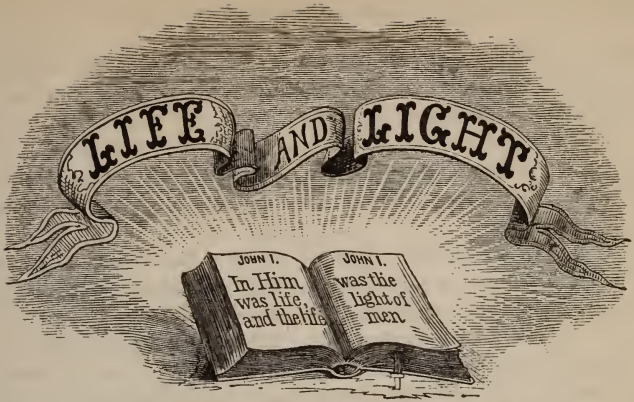
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## FOR WOMAN.

Vol. V.

NOVEMBER, 1875.

No. 11.

### AFRICA.

#### LETTER FROM MRS. TYLER.

MRS. TYLER, in a letter to the Rhode Island Branch, gives some incidents of the work in Umzundusi, South Africa, as follows:—

“There is an earnest, serious attention at our meetings, both on the sabbath and week days, and evidence that the truth is not heard with indifference. I was interested in a good man’s prayer the other day. He has had much trouble in his family, and had just heard of some new misfortune. He began by saying, ‘O Lord! we thank thee that there is a happy place, where there is nothing to trouble the hearts of those who really want to serve thee: make us all ready to go there. As a woman takes her hoe, and goes into an unbroken field, and digs and digs, to clear a place for planting, so do thou come with the hoe of the word of God, and prepare our hearts, that the good seed may enter in, and bring forth evidence that it is planted by God.’

“Not long since, I had an interesting conversation with a heathen man who came to bring his son to school. He said he believed that ours was the true God; but, when I asked why he did not obey and love him, he answered frankly, —

“‘I am living among the heathen: I wear their dress and their badge [referring to the ring on his head]; but the worst thing is, I

have two wives, and I don't know how to get over that. Give me a place to live near you, and I can remedy the first of my troubles; but the last I don't see clearly yet.'

" 'Have you ever asked the Lord about it?' I inquired. 'He helps us to do what is right; and he can help you better than I in your trouble. I know how he has helped some of your people in this very thing.'

" 'Oh, yes!' said he. 'I know he does put thoughts into our hearts. Once, when this little boy I have brought to you was very ill, so that every one thought he would die, I cried long in my heart. I could not have him die. I had learned from the missionaries that the Lord heard people when they were in trouble; and, although I had never thought about it before, I said, "I will go to him now, and ask him to help me think what I shall do for this dear boy." So I went out into the bush, and prayed a long time; then, while sitting and watching him, my heart said, "Carry him on your back to a white doctor, twelve miles away, and see if he can help you." My friends all laughed; but I told only the mother how I was led to do it, and she went with me. The doctor said he could help the boy; and in three days he was able to return home. I know by experience that the Lord is good and kind; and I want to serve him.' May the Lord give us faith, and give him wisdom to do what is just and right!'"

In a more recent letter, Mrs. Tyler thus writes of a visit to Esidumbini, the place at which she was stationed before her return to America, —

"I must tell you about our pleasant sabbath in our old home. We prepared for service at an early hour. Thomas said the chapel would be filled; and so it was; while quite a number, unable to enter, crowded up to the windows on the outside. The most perfect order was maintained, the only disturbance being the breaking-down of a seat too heavily loaded with women and children, and the efforts to make room where there was none. Even the babies, of whom there were a good many, were as quiet as possible. After the sermon, we had a short intermission, and then returned for the communion. Nine persons were received into the church. One was an elderly woman, who has abandoned heathenism since we left for America; and the others were those whom we had known and taught as children. You can imagine how our hearts overflowed with joy at the sight of these lambs we had tried to nurture and guide, now entering the fold of Christ, and how we long to have them kept from going astray.

“One man came to me, saying, ‘I am dead; but my son is alive. I shall see him when I go to Jesus; but he will never come to me. He is happy; but I am miserable. All my joy is gone; but he is singing in heaven.’

“‘Then you know where he has gone? You believe he is happy?’ I said.

“‘Oh, yes! he was a Christian; and he was not afraid to die, because Jesus promises his people that he will take care of them when they go to him.’

“‘Why do you not learn to love this Jesus, then, who is so kind and good, and follow your boy to heaven?’

“‘I don’t understand about it,’ was the reply; ‘but I shall try.’

“On the Wednesday afternoon following, I met the women; and we had an interesting time, recalling the old days, and comparing them with the present. My first meeting here was with ignorant, unclad, indifferent kraal women, who came with their babies on their backs, and amused themselves by comments upon the various articles they noticed in the room, without paying the slightest attention to what I was trying, in my weak way, to tell them of Jesus. The only help I had on that day was from two little girls, who had learned to sing, and repeat the Lord’s Prayer; and the effect on my own mind was discouraging in the extreme. Now one of those little girls is the mother of nine children, and so gifted in prayer, that I often feel benefited and refreshed by her heartfelt utterances. I was glad to learn from the pastor’s wife, that most of the women attend her meeting regularly. As she has weak eyes, she employs her daughters, or some young girl, to read for her, and give out the hymns, thus fitting them better for these duties as they settle in their own homes.

“I am sure you will join us in the hope that we shall yet see greater things accomplished for Christ in this lovely valley, while we thank God, and take courage from what we have already seen.”

Mrs. Bridgeman also writes from Umzumbi, —

“The harvest is great here as elsewhere, and only waits for those who know and love the Saviour to come up to their full measure of duty in giving and doing, when there shall be a great ingathering of souls into the garner of the Lord. We deeply feel our own need of God’s spirit in our hearts and in our work, preparing the way for the seed we try to sow. We rejoice in the thought that we have your prayers: may they be increasing and fervent! so may we hope soon to write you better things.”

## TURKEY.

## SCENES IN CONSTANTINOPLE.

BY MRS. E. E. BLISS.

ON Sabbath morning, seating myself on the divan by my bedroom window, in Scutari, I found myself able to look directly in at the gate of a courtyard, within which is the Armenian church, and other buildings connected with it. I was curious to notice the contrast between the gathering at this church-door, and that of one in America: so I allowed eyes and thoughts to be thus occupied for a time. That the costume of the people should be different might have been expected; and very various it was, — from that of the boy in rags, to the feathers and flounces of some lady imitating European styles; from the soldiers in blue and red, or the little fellow in Persian dress, to the fop with his stove-pipe hat and walking-stick. Just before the gate, on some old rags, sat an elderly woman, to “ask alms of them that entered in.” I supposed her lame and blind; but occasionally she would jump up, and run inside with an alacrity that it would seem might have been put to a better use. The attendants were mostly men and boys, who came and went at their pleasure, apparently without reference to time. At a short distance in front of the door, a boy had placed his stand for selling cakes.

Soon a wealthy man came along upon his horse. Dismounting, the horse was taken to be led about while his master appeared before God in his temple. One or two carriages stood near. During the absence of their occupants, the horses were relieved of the *bamcehs*, and merely secured from running away by being tied to some part of the carriage. Then appeared in the crowd a man with a long pole over his shoulder, from which were suspended sheeps' livers and feet for sale; and he, too, entered the gate. I had noticed a boy with a bright yellow calico vest going in; and soon he came out with another boy. They, too, had long poles, from which were suspended two or three buckets of water, which they were carrying to a neighbor. The service was probably going on all this time, as a man with a stick came out to drive away the boys.

Doubtless the fine ladies who came next spent too much time in making their toilet, as they were so late. The young woman



— a daughter or daughter-in-law — walked first, with a measured gait that seemed to say, “I am dressed to be looked at: let no one approach too near.” The aged mother follows, bent over with the weariness of years, wearing a black dress and shawl, and a black lace thrown over her head. I noticed one nicely-dressed boy with his scarlet stockings. He came up to the cake-stand, where were also other sweets; and by his side were ragged, poorly-dressed boys. I was curious to know if he was benevolently buying some for them, but I thought not. I am often surprised to see the children of the wretchedly poor spending their pennies for fruit or some other luxury.

Two men, coming out and scattering the peddlers and horses from before the door, seemed to portend something. When I looked up again, a procession was coming forth. Some of the schoolboys in ordinary dress came first, followed by a dozen or more, in two lines, wearing white robes with crimson velvet capes. Each of these had a paper in his hand, from which he was singing or chanting. Next came two or three priests in embroidered garments, preceding the bishop in full dress, — an immense mitre, doubtless of gold and jewels, and a robe heavily embroidered in silk and gold. The schoolhouse was between us and the church; and the procession entered there, followed by a crowd of men and boys, and the street was quiet once more.

A few hours later, a bell called me to the window. A funeral-procession was leaving the church. The priests had changed their bright robes for black with white trimmings. Upon the bier lay the form of a young woman dressed in her best attire, but without coffin or covering, save a shawl thrown over the body, leaving the face exposed. Another soul had gone — where? The children asked me; and I could only tell them I did not know. “Shall not the Judge of all the earth do right?”

Such was the Armenian church. A few doors away was another place of worship. There, too, a company of men, women, and children, were gathering; and how did they differ? In the first, bishop and priests, in jewelled vestments, read and prayed in a language which few or none could understand. From the censers, fragrant incense arose, surrounding the worshippers as they bowed and rose again, according to indications from the altar; but, as they left the church, they took away no seed of truth to spring up and bear fruit in their hearts and lives. In the second, a hall belonging to a private house, settees and chairs were provided for

a hundred and thirty persons. With serious steps, all entered, and took their seats. Their pastor, dressed like themselves, opened the word of God, read, and addressed an attentive audience. Heads were bowed in worship as he led their thoughts and desires up to Him who will be worshipped in spirit and in truth. When these went away, they had with them that which is able to make them wise unto salvation.

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## JAPAN.

### LETTER FROM MISS TALCOTT.

THE following extract from one of Miss Talcott's letters, dated Kobe, July 10, shows how the missionary work is opening on every side. She says, —

“ All about us are more homes than we can possibly visit, where we might lead souls to Jesus; and the towns about us are offering rich harvests to the reaper. Miss Dudley has been doing a good work in Sanda, in connection with others of the mission and of our native church. She has been there four weeks at a time, with two other foreigners; and next week a church of about twenty members is to be organized there, as a centre of light to the country around. At the different places within forty miles west of us, there is work enough to engage one woman's heart and strength all the time. Sixty miles farther on is Okayama, where Dr. Taylor has now gone for a three-days' tour, taking with him one of our native Christians. How I did want to go with them! Two of our very young Christians — a man and his wife — have returned to their home there. They were 'merely babes;' but I believe the Shepherd has protected them amid surrounding dangers. East of us, about eighteen miles, a native physician of Kobe, under Dr. Berry's direction, opened a charity dispensary, and secured a preaching-place and an audience for one of the native Christians. He says, 'If only one of you ladies could go up sometimes, it might do so much good!' Meanwhile we are trying to rest, and rejoice that God is never weary, and is working all around us, though we must stop.

“ Last evening I went out, taking with me a young woman who has been hearing the truth for more than a year, but, until lately, has appeared so immovable, that it seemed almost useless to pray for her. Now her enthusiasm is in striking contrast to her former

indifference. We went to the home of one of my pupils, and, my business done, I stopped to speak of the Saviour, as I had often done before, though with apparently no good result. Soon my companion added her emphatic testimony to the truth of what I was saying, compelling, by her evident deep conviction, the respect of her listeners, though at first they looked displeased. Coming home, she referred to the expression she saw in their faces, and said, 'A little while ago, I should have stopped at that, and said no more; but now I thought, "Well, no matter what they think of me, if I can only make them believe it is good to follow Christ."' The other day she told me, that for ten days she had been praying for one especial thing, and now, at last, the answer had begun to come. This dear woman is not yet in the church, but will be soon. Five new members came in at the last communion; two of them from our school, and two others, — husband and wife.

"God has wonderfully answered our prayers for the guidance of these young disciples, making the proud ones teachable, and strengthening the distrustful to work for him."

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## Confessing Christ.

BY MISS BRAINERD.

O THOU of woman born, by woman loved,  
 Whose infant steps were guided at her side,  
 Whose weary feet she washed with many tears,  
 At whose deep well her thirst was satisfied,  
 Look down in pity at her darkened day,  
 And with thy "Weep not," take her grief away.

In loneliness a Brahmin woman sits:  
 Her path is thorny, and yet Christ is there, —  
 The Saviour lately found, her only hope;  
 And all beside is sorrow and despair.  
 For Christ confessed, all household friends are foes;  
 And hatred kills what earthly joy she knows.

Again: behold her at her teacher's side,  
 Drinking the truth with simple earnestness.  
 Hear her complete the sentence partly told,  
 "He that confesseth me," — "I will confess."  
 Hark to her promise, that, by Jesus' power,  
 They two shall meet where comes no bitter hour.

Now in the visions of the silent night  
 She thinks that she is sitting face to face  
 With the dear Christian friends so lately seen;  
 And, while they speak of Jesus and his grace,  
 A sweet voice utters in that hallowed spot,  
 Those words that thrill the ages, — "Fear thou not."

Strengthened and cheered by the dear Master's love,  
 She tells to all about his gracious word:  
 All loads seem light, all persecutions sweet;  
 For in each sorrow she will meet her Lord.  
 Rest thee, strong soul! and may there ever be  
 That same glad voice about thy path and thee!

But ah! how many never heard those tones! —  
 Sad heathen women, helpless and forlorn,  
 Unloved, unhonored, groping in the dark,  
 Upon whose night hope sends no ray of dawn.  
 Will God commission angels to disperse  
 Their midnight gloom, and to remove the curse?

Lo! he calls Christian women, timid, weak,  
 And bids them say the words that he hath said  
 To these his "other sheep," which he will bring  
 By woman's hands into the sheepfold led, —  
 Flesh of our flesh, sisters, whose hands we hold, —  
 One Lord, one faith, one shepherd, and one fold.

How shall we, as these weary prisoners cry,  
 Point them to pleasant paths which they may tread?  
 How shall we, as they sit in death's dark shade,  
 Go tell them Christ is risen from the dead?  
 How shall we roll the stone back from this tomb,  
 And show them angels sitting in the gloom?

Are there no words, no deeds, no tears, no love,  
 No self-denials, gifts of time, or prayer,  
 That we might lay before the Master's feet,  
 And tell him that for him we placed them there?  
 As Christian women to our Leader true,  
 Lord Jesus, what wilt thou have us to do?

O thou of woman born, of woman loved,  
 At whose dear cross she stood in grief and fears,  
 For whose still form she brought her costliest spice,  
 And for whose empty sepulchre her tears, —  
 Meet her, we pray thee, in her darkened day,  
 And, with thy "Fear not," wipe her tears away.

# Our Work at Home.

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## CARE FOR YOUR MISSIONARY.

ONE of the pleasantest features of the work of the Woman's Board is the relationship, and sometimes close friendship, that is formed between the missionaries in the field, and the societies in this country who support them, or the pupils and Bible-readers under their care. Let us be careful that this bond shall be one of tender sympathy, a strong support in time of trial, and never a hinderance in their work. They often tell us of their joys, let us consider their needs. A friend who is thoroughly conversant with missionary life has sent us a communication from which we make the following extracts :—

“ Having taken a missionary for our own, have we any obligations toward her? Is it not our privilege to seek to strengthen her in weakness, encourage her in despondency, comfort her in weariness and sickness, and thus make her a better and a longer worker? She who has gone out in our stead is a woman like ourselves, needing sympathy and encouragement. She needs great faith, and a Christlike love, which shall overlook the repulsive exterior for the sake of the jewel within. She needs wisdom for the perplexing questions that come up for decision, and patience to wait when her way seems hedged up before her. If we wish her to be successful, let us pray for her.

“ Let us think of one of our daughters in her place for a moment. She leaves a happy home and loving hearts, and goes among strangers, who, though they soon cease to be such, cannot take the place of the dear home-circle. And, if she does find what she needs of human companionship, how soon do their faces fade away from her tearful eyes!— some being driven to this country by illness, the exigencies of the work demanding some for other stations, and death laying claim to others whom she feels she cannot spare. Is she not in constant need of human sympathy?

“ Let us consider, for a moment, what a busy life the missionary leads. She rises in the morning, perhaps unrefreshed, as the heat, or the discordant noises of the city, a sick pupil, or exhausting thought, may have kept sleep from her eyes. Until school-time,

she is busy looking over the lessons for the day, answering questions, taking care of the household. Then come school-hours, which are much the same as in America, with the added difficulty of teaching in a strange language. Afterwards she must ride, if she would keep well ; or perhaps take the girls for a walk, attend a prayer-meeting, make a call or two on native families, or examine compositions till tea-time. As soon as family devotions are over, callers may come in, postponing her other duties ; and, when they are gone, the accounts must be taken, orders given for the next day, native letters written ; and before she has mended the torn dress, or taken a stitch on the much needed garment, the clock strikes ten, and she prepares for bed, thoroughly fatigued with the work she has done, and perhaps more wearied in spirit by the work she has had neither time nor strength to undertake. Remembering these busy days, let us not make too great demands upon her time in the way of correspondence. We all feel that those who are able should communicate, as often as possible, with those who are trying to be interested, and to interest others in their work. But often the question comes up, ‘ Shall I give the little remnant of time this month to work long neglected, or to writing?’ When the teacher is feeble, shall she give her small amount of strength to us, or to the perishing souls about her?

“ Dear friends, let us take up each missionary, because she goes in our stead, — take her for her own sake and for the sake of Christ and his cause. Let us give her our interest and love. Let us send notes of kindly greeting, and little tokens of remembrance, that will be useful in her school, or afford her the luxury of giving, or brighten up her room, as she comes in, heart-sick, from the cheerless homes of her pupils. Every thing we do to make her more comfortable and happy, stronger in heart and body, is enabling her to work better and longer ; and whether we are privileged to reap or not, that which is far better, the smile of the Master, will be ours. When our hearts want warming and stimulating, let us find what we need, as the disciples did on the road to Emmaus, looking into the face of Christ.”

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#### TO SUBSCRIBERS.

HAVE you paid for your “ Life and Light ” for 1875? The year is well-nigh gone ; and yet there are over three thousand of our subscribers on our list who have not paid their dues. Are you one of this number, dear reader? If so, is it too much to ask,

that, during the very day on which this reaches your eye, you will enclose sixty cents in an envelope, and send it to the secretary of the Woman's Board of Missions in Boston? It is a small sum, we are aware, and may seem of very little consequence to the individual subscriber; but, when so many neglect to send it, the aggregate loss to our treasury is very considerable. We know it is only an oversight with most of this number; and we hope that only this reminder will be necessary to bring in all arrears.

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### WAKING UP.

A SOCIETY has just been formed by educated natives in Bungalow, India, called "The Literary Union." It has a reading-room, supplied with a large number of newspapers and magazines published in England and India. Meetings for discussion, and lectures, are also held. "Our Social Evils, and their Remedies" came up for discussion. Here is an extract from a paper read on this occasion by one of them:—

"The position of women in native families ought to engage our attention. The position the female holds as mother, wife, daughter, or sister, is very important; for many of the social evils of the Hindus have their origin here. The exchange of thoughts with a female is generally considered beneath notice. Their suggestions often meet with contempt; and, from this cause, the concerns of the domestic circle are frequently very defective. The woman's place in the family should be respected; and she should have a voice and part in every well-ordered family.

"Modesty in a woman is of great price; but there is such a thing as false modesty, which, coupled with the semi-zenana life she leads, is a great evil. A woman cannot shut herself up, and yet be a suitable helpmeet for her husband. Let this seriously engage the attention of all Hindus: let the females feel that they are trusted.

"The idea of a home also ought to be developed in native society. Home is not mere shelter, and sharing in the necessaries of life. The social gathering of a family, where common interest binds all the members, and where the different members seek the company of each other, ought to be impressed upon the native mind as constituting a home. Hindus have no particular time in which the different members of the family can expect to meet each other. Their meals are taken each by himself. They should have a dining-time, when the members of the family, male and

female, meet on common ground. Thus they will learn how to associate in company ; and the sacred bonds of the family will be strengthened."

I hope this will be read aloud at a meeting of every auxiliary, because

1. It makes so real what the condition of woman is in Pagan countries.

2. It proves that the Christian ideal of woman and home is penetrating the heathen mind.

3. It urges us to go on earnestly in our work of christianizing the women of heathendom.

H. C. K.

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### OTHER SOCIETIES.

"LET us consider one another, to provoke unto love and to good works," is an exhortation it is well to heed once in a while. We work on, day by day, trying to do the duties that lie immediately in our paths ; and, if moderately successful, are apt to think we are doing all that is required, when we suddenly awake to the fact that others are going far beyond us in Christian work. We need to be stimulated at times, and provoked to more strenuous efforts, by being reminded of what has been accomplished by other societies than our own. With this idea in view, we have collected the statistics given in the table below, which we hope will interest our readers.

As auxiliaries and children's bands are constantly forming in the various branches of the different societies, the numbers may not be perfectly exact ; but they are as nearly so as it was practicable to obtain. They are given for the year ending Sept. 1. 1875. The Woman's Board of the Pacific, co-operating with the American Board of Commissioners for Foreign Missions, organized two years since, has made an auspicious beginning, exceeding the expectations of its most sanguine friends. We predict for it a bright future as the States under its jurisdiction become more thickly settled ; and we regret that we have not the statistics of its work for insertion with the others. The size of the various denominations should be taken into consideration in estimating what has been done in them by the different societies. In 1874 the Presbyterians had 4,999 churches and 506,034 church-members ; the Congregationalists, 3,403 churches, 330,391 members ; the Baptists, 21,510 churches, 1,761,171 members ; the Methodists, 14,989 churches, 1,563,521 members.



Woman's Union Miss. Soc. { all denominations.....	1861	{ All this country, and for- eign contributions....	299	28	66	{ 50 schools, 168 } scholars.....	\$50,000.00	Missionary Link...4,000
Woman's Board of Mis- sions, Cong.....	1868	{ All churches east of Buf- falo, with few excep- tions.....	800	54	47	{ 20 boarding and 22 } day schools ....	70,241.85	Life and Light...13,000
Woman's Board of the In- terior, Cong.....	1868	{ All churches west of Buffalo.....	440	26	26	{ 6 boarding and 20 } day schools.....	17,000.00	
Woman's Foreign Miss. Soc. Meth.....	1869	All this country.....	2,000	24	112	{ 110, mostly day school- ships in 18 board- ing schools.....	62,499.07	{ Heathen Woman's Friend.....19,000 Woman's Work for Woman....9,500
Woman's Foreign Miss. Soc. Pres.....	1870	No territorial limits .....	824	80	120		74,253.35	
Woman's Foreign Miss. Soc. of the North-west, Pres.....	1870	No territorial limits .....	317	18	27	21	18,033.36	
Woman's Baptist Misson- ary Society.....	1871	{ All churches east of Buf- falo.....	820	17	15	Aid given to 17.....	31,537.80	{ The Helping Hand, 20,000
Woman's Baptist Miss. Soc. of the North-west..	1871	Western States.....	348	9	13	Aid given to 13.....	10,725.34	
Ladies' Board of Missions, Pres.*.....	.....	{ N. York, Pennsylvania, Ohio, Illinois, Virginia.. }	183	29	24	20	20,313.71	{ Our Mission Field, 1,200
Totals.....	.....	.....	6,031	285	450	.....	\$354,604.47	

\* This Society has missionaries and mission schools in the home field as well as abroad, which are included in the numbers given above.

## ANNUAL MEETING OF THE NEW HAMPSHIRE BRANCH.

THE Second Annual Meeting of the New Hampshire Branch was held at Claremont, Sept. 8. The weather was perfect, the attendance large, and the hospitalities of beautiful Claremont cordial and abundant. The branch has gained eight new auxiliaries and five mission-circles during the year, making sixty-nine auxiliaries and twenty-two mission-circles. Some of these circles are remarkably efficient. The most noticeable report was the Treasurer's, whose figures foot up over three thousand dollars.

These contributions pay the salary of Miss Norris, physician of Bombay, furnish the schoolroom of the Constantinople Home, and support schools and Bible-women. Every dollar goes to the object aimed at.

Mrs. Wheeler of Turkey made an effective address on the condition of Syrian women, followed by remarks from Dr. Gulick.

H. C. K.

### WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM AUG. 13, TO SEPT. 18, 1875.

MRS. BENJAMIN E. BATES, TREASURER.

#### MAINE.

<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas., Madison, Aux., towards pupil in Marsovan, \$10; Portland High St. Ch., "Corner-Stones," towards pupil in Marsovan, \$35; Boothbay, Aux., \$10; Waterville, Aux., \$17; Bethel, 1st Cong. Ch., Aux., \$8.50; Bridgeton, Aux., \$10; South Bridgeton S. S., \$8,	\$98 50
<i>Kennebunk.</i> —Narcissa S. Browne, to const. herself L. M.,	25 00
<b>Total,</b>	<b>\$123 50</b>

#### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas., Centre Harbor, Aux., \$7.50; Concord, Aux., \$34.90; Dover, Aux., \$25; 1st Ch., "Busy Bees," \$50; Hopkinton, Aux., \$5; Lempster, Aux., \$2.15; Lyme, Aux., to const. L. M. Miss Nancy Franklin, \$25; Manchester, 1st Ch., of wh. \$30 for pupil Mrs. Chandler's sch., \$61; Franklin St. Ch.,

"Earnest Workers," for B.R., \$30; New Market, Aux., \$16; No. Haverhill and Plaistow, Aux., to const. L. M. Mrs. Amanda S. N. Kimball, \$25; "We Girls," with prev. contri. to const. L. M. Mrs. Laura S. Putnam, \$15; Peterborough, Aux., \$12; So. New Market, Aux., \$5.51; Stratham, Aux., \$25.05; Alton, Aux., \$1.10; Claremont, Aux., \$54; "Merry Workers," \$35; Mrs. Ray's S. S. Cl., \$11 towards pupil Const. Home; Kensington, "Willing Workers," \$6; Kingston, Aux., \$15; Mason, Aux., \$11,	\$472 21
<i>Fitzwilliam.</i> —Aux., of wh. \$100 by Mrs. Eliza W. Jenkins to const. L. M.'s Mrs. Martha S. Whittemore, Mrs. Astossa F. Whittemore, Mrs. Maria F. Whittemore, New York City, Mrs. Sarah R. Whittemore, Fitzwilliam,	107 00
<i>Westmoreland.</i> —Mother of a Miss'y,	1 00
<i>Yarmouth.</i> —Aux.,	6 00
<b>Total,</b>	<b>\$586 21</b>

*C. Home Building-Fund.*

*New Hampshire Branch.*—Bedford, Aux., desk marked, \$10; Brookline, Aux., one desk, marked "in memory Mrs. Levi Spaulding, from her niece, Mary J. Hale," one desk, marked "Brookline, N. H.," \$20; Chester, Cong. S. S., desk, marked "Chester S. S.," \$10, Aux., 50 cts.; Concord, Aux., three desks marked "Mrs. B. P. Stone, memorial desk, a thank-offering," "A thank-offering by a friend in Concord," "In memoriam Edward Irving Harvey," \$30; Dover, Aux., \$50; Exeter, 2d Ch., desk, marked "Busy Bees," \$10; Fishersville, Aux., for desk marked, \$10; Frances-town, Aux., for desk marked, \$10; Goffstown, Aux., for desk marked, \$10; Hampton, Aux., \$25; Manchester, 1st Ch., eleven desks, \$110, marked from Mrs. Hartshorn, "Maria Hartshorn;" Mrs. B. F. Darrah, "Clinton A. Darrah;" Mrs. J. P. Newell, "Mary Bell Newell;" S. S. friends, "Mollie A. Burt;" Miss. J. S. Lane, "Charlie A. Lane;" Mrs. Cate and friends, "Susan E. Moore;" Mrs. H. Pettee, "thank-offering;" Mrs. E. G. Selden, and S. S. Cl., "Gleaners;" Mrs. H. R. Pettee and S. S. Cl., "Ready Helpers;" Mrs. H. J. Poor and S. S. Cl., "Mrs. H. J. Poor and S. S. Cl.;" Miss Hattie Miles and S. S. Cl., "The Reapers;" Manchester 1st Ch., "Little Grains of Granite," desk marked "Grains of Granite," \$10; S. S. festival, \$53.25; Franklin St. Ch., \$130, of wh. \$30 for desks marked "Mary Foster Brown," "Memorial S. Fannie Edgerly;" four marked "Franklin St. Ch., Manchester, N.H.;" two marked "Earnest Workers," Meriden, Aux., desk marked, \$10; Mt. Vernon, Aux., for desk marked, \$10; Peterborough, "Willing Hearts," desk marked, \$10; Plymouth, Aux., \$37; Portsmouth, "Mizpah Circle," desk marked, \$10; Temple, Aux., desk marked, \$10; Lempster, Aux., desk marked, \$10; New Ipswich, "Hillside Gleaners," desk marked, \$10; Antrim, Ladies of Presb. Ch. for desk, \$10; Mason, Aux., desk marked "Martha B. Goodwin," \$10; No. Haverhill and Plaistow, "We Girls," for desk marked, \$10; Portsmouth, "Rogers

Mission-Circle," desk marked "Conscience," \$10, \$635 75

VERMONT.

*Vermont Branch.*—Mrs. Geo. H. Fox, Treas., Windsor, Aux., of wh. \$25 to const. L. M. Mrs. R. I. Searle, \$34; Sheldon, Mrs. M. M. Wait, \$2; Saxton's River, Cong. Ch., \$3.50; New Haven, Aux., to const. L. M. Mrs. L. M. Barrows, \$25; West Brattleborough, Aux., towards pupil in Oodooville, \$18; South Hero, "Band of Helpers" towards Miss Townshend's sch., \$25; No. Craftsbury, Aux., to const. L. M. Miss Martha White, \$25, \$132 50  
*St. Johnsbury.*—Rev. and Mrs. H. W. Jones to const. L. M. their mother, Mrs. S. W. Jones, 25 00

Total, \$157 50

*C. Home Building-Fund.*

*Vermont Branch.*—Barnet, "Buds of Promise," \$17.10; Hartford, Aux., \$25 for shelves in library in the Home; St. Johnsbury No. Ch., Aux., Merrill Room, \$200, \$242 10

MASSACHUSETTS.

*Andover.*—Aux., Add'l, \$1 00  
*Ashfield.*—"We Girls" towards B. R., Mardin, 15 00  
*Auburndale.*—Aux., 5 00  
*Beverly.*—A bequest from Mrs. Susan D. Lord, 500 00  
*Boston.*—Mrs. Susan Collins, \$1; Berkeley St. Ch., Ladies' Monthly Pledge, \$6.75; Shawmut Ch., "L.," \$10; Mt. Vernon Ch., a friend, \$1, 18 75  
*Boston, South.*—A thank-offering, 25 00  
*Boston Highlands.*—Walnut Ave. Ch., 4 00  
*Cambridge.*—A friend, 33 33  
*Clinton.*—Aux., 14 85  
*Coleraine.*—Mrs. Ellen H. Strong, \$2; Mrs. Jane P. Snow, \$1, 3 00  
*Conway.*—Aux., to const. L. M. Mrs. D. A. Foote, 25 00  
*Easton.*—Aux., towards pupil in Marsovan, 20 00  
*East Falmouth.*—Aux., 8 00  
*East Taunton.*—Mission-Circle, 2 50  
*Grantville.*—Sallie, Fannie, and Helen, 5 00  
*Groton.*—Aux., 25 00  
*Haverhill.*—Centre Cong. Ch., 3 00  
*Housatonic.*—Cong. Ch. and Soc'y, 22 50  
*Ipswich.*—1st Cong. Ch. Aux., to const. L. M. Mrs. Clementine Flitner, 25 00  
*Lee.*—Cong. Ch., of wh. \$30, pupil Mrs. Edwards's sch., 234 10  
*Lexington.*—Aux., 8 75  
*Lincoln.*—1st Cong. Ch., pupil Miss Payson's sch., 40 00

<i>Marblehead.</i> — A friend, \$1;	
"Youth's Ch. Asso." towards	
B. R., \$14; "Cheerful Work-	
ers" towards Miss Proctor's	
sch., \$11,	\$26 00
<i>Maynard.</i> — Mrs. Lucy May-	
nard,	5 00
<i>Milford.</i> — Aux., to const. L. M.	
Mrs. E. S. Richardson,	25 00
<i>Monterey.</i> — Aux.,	2 80
<i>Newburyport.</i> — A bequest from	
Miss Elizabeth Campbell,	500 00
<i>Northampton.</i> — Edwards Ch.,	
Aux., add'l,	1 00
<i>Leominster, No.</i> — J. S. and E.	
A. Thurston,	2 00
<i>Oakham.</i> — Aux.,	10 00
<i>Saxonville.</i> — Aux., of wh. \$25	
by Mrs. M. H. Simpson to const.	
L. M. Mrs. Charles Jones,	35 00
<i>Southbridge.</i> — A friend,	40 00
<i>Stoneham.</i> — A friend,	25 00
<i>Sutton.</i> — Mrs. M. A. Tracy to	
const. L. M. Mrs. Ellen D.	
Hovey,	25 00
<i>Uxbridge.</i> — Aux.,	33 50
<i>Wayland.</i> — Miss Susan Grout,	5 00
<i>Weymouth. So.</i> — Aux., towards	
pupil Miss Townshend's sch,	15 00
<i>Whately.</i> — Cong. Ch. to const.	
L. M. Mrs. Mary H. Lane,	25 00
<i>Winchester.</i> — Aux.,	25 00
<i>Yarmouth.</i> — Aux., \$5.50; "Lit-	
tle Sea-Birds," \$2.50,	8 00
Total,	\$1,807 48

#### C. Home Building-Fund.

<i>Bedford.</i> — Mrs. Susanna Farns-	
worth to const. herself L. M.,	\$25 00
<i>Bernardston.</i> — Aux., \$18.50,	
"Cup-Bearers," \$6.50, to const.	
L. M. Mrs. J. N. Dewey for self	
in library of the Home,	25 00
<i>Cambridge.</i> — Miss L. S. Mon-	
roe,	10 00
<i>Grantville.</i> — Aux., to complete	
dormitory,	75 00
<i>Lynn.</i> — A friend,	10 00
<i>Newton Centre.</i> — Mrs. John	
Dwight,	5 00
<i>Northampton.</i> — Mt. Holyoke	
graduate, Mary Lyon Room,	5 00
<i>Salem.</i> — Tabernacle Ch., Aux.,	100 00
<i>Spencer.</i> — "Hillside-Workers,"	
with prev. contri. to const. L.	
M.'s Mrs. Samuel C. Marsh,	
Mrs. Henry R. Green, Mrs.	
John B. Starr, Mrs. Henry R.	
Lord,	11 70
<i>Winchester.</i> — Mrs. S. A. Holt,	
for dormitory to be called the	
Holt Room,	225 00

#### CONNECTICUT.

<i>Darien.</i> — "Sunbeams," of wh.	
\$30 for Mrs. Bissell's sch, \$40	
Miss Payson's sch.,	\$70 00
<i>Hanover.</i> — "Mission-Circle,"	5 00
<i>Middletown.</i> — Aux.,	10 62
<i>New London Co. Branch.</i> — Ston-	
ington, Aux., \$21.33; Norwich,	
Broadway Ch., Aux., Mrs. Amos	
W. Prentice to const. herself	
L. M., \$25,	46 33
<i>Suffield.</i> — Aux.,	86 74
<i>Windsor.</i> — Cong. Ch., a few	
ladies to const. L. M. Mrs. G.	
C. Wilson,	25 00
Total,	\$243 69

#### NEW YORK.

<i>Brooklyn.</i> — Frank and Andrew	
Hoyt,	\$1 50
<i>Madison.</i> — Aux., with prev. con-	
tri. to const. L. M. Mrs. George	
Hardy,	15 00
Total,	\$16 50

#### C. Home Building-Fund.

<i>Lockport.</i> — 1st Cong. Ch., Aux.,	
of wh. \$25 from the S. S. to	
const. L. M. Mrs. A. Holbrook,	
Mrs. C. A. Folger, \$1,	\$60 29

#### OHIO.

<i>Clarks.</i> — Mrs. E. Shumway to	
const. L. M. Mrs. James Carr,	\$25 00
Total,	\$25 00

#### WISCONSIN.

<i>Janesville.</i> — Mrs. R. W. Hop-	
pin,	\$10 00
Total,	\$10 00

#### IOWA.

<i>Garnavillo.</i> — Mrs. H. E. Sack-	
ett,	\$1 00
Total,	\$1 00

General Funds,	\$2,970 88
C. Home Building-Fund,	1,429 84
"Life and Light,"	147 45
"Echoes,"	2 00
Weekly Pledge,	1 70
Leaflets,	3 93
Interest on Baldwin Fund,	180 00
Total,	\$4,735 80

MISS EMMA CARRUTH, *Asst. Treas.*

ERRATA. — The contribution reported in the August number from West Medway, Mass., should have been West Medway, Aux., to const. Mrs. Newell Adams L. M. In the October number, the contribution from Pawtucket, R. I., should have been Young Peoples' Social and Youths' Mission-Circle, to complete sal'y of Mrs. Tyler, \$141; and the \$100 from the "Willing Hands" Central Ch. Providence, R. I., should have been reported for the building-fund, instead of for pupils in the Dakota Home.

# Department of the Interior.

## MEXICO.

### LETTER FROM MRS. WATKINS.

WE take the following, by permission, from a letter written by Mrs. Watkins to the auxiliary society at Lansing, Mich., dated Guadalajara, May 17, 1875 :—

“ I will now answer your questions as explicitly as possible, and give such information as I can in one short letter. You ask, ‘ Were you the first missionaries?’ To this section of the Republic we were ; but in the city of Mexico there have been missionaries for some years ; and Miss Rankin did a most noble work in Monterey.

“ The American Board has missions only in Guadalajara and Monterey, while the Presbyterians, Episcopalians, Methodists, and Baptists have them in other parts ; as in Mexico, Toluca, Zacatecas, Matamoras, &c.

“ Of our beloved Mr. Stephens you have read, — of his tragic death and most useful life. His loss has proved irreparable to the work here. Truly God’s ‘ ways are past finding out.’ Mr. Morgan has also left the mission ; and you will thus see how we have had to struggle on alone. Mr. and Mrs. Edwards have now arrived ; but of course, as yet, neither of them speak Spanish.

“ You ask about our life here. Life in Mexico for Protestant missionaries is only a living death : at least, we have found it so in Guadalajara. Did we go out in the street, we were followed by men with knives to despatch us ; so that it has not been safe for us to walk out, excepting very rarely. For months at a time we have been as closely cloistered as it has been possible to be, neither my husband nor myself having any out-door exercise ; and our health, especially Mr. Watkins’s, has suffered materially from such close confinement. We go out occasionally in a carriage ; but it is so expensive, we cannot indulge often.

“ You ask if the people are intelligent. As a race, no. Very few of the lower classes can either read or write, and but few of the women, even of the so-called upper class. But now they are

educating the girls more and more ; and the schools for both boys and girls are constantly improving. The state and municipal schools are, of course, far superior to the Roman Catholic schools.

“ You ask, again, if it is quiet here. Just now it is; but two or three months ago we were in a great state of excitement. We had repeated and heavy shocks of earthquake ; and the priests and fanatics published far and wide, that the Protestants were the cause of God’s showing his anger towards this country. Night after night, thousands marched through the streets, armed with pistols, knives, and stones, singing praises to Mary for their deliverance, and crying, ‘ Death to the Protestants!’ Of course we were on our guard ; so that, if they had dared attempt any cruelty against us, they would have been the sufferers.

“ Our work here is in a very prosperous condition. Last sabbath the Holy Spirit was very manifest in the meeting. Many were in tears; and nearly the whole congregation expressed a desire to live for Christ the remainder of their lives. I could cite many interesting cases, had I the time. Not only in Guadalajara, but in many of the towns round about, do we have an influence, sending our periodical, which we print weekly, and tracts, Bibles, and Testaments, to be sold, or given away, as the case may be. The work offers every inducement to those engaged in it to persevere, although the opposition is immense, and the difficulties greater than in heathen lands. Vices of every description abound, and virtue is almost unknown.”

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## TURKEY.

### LETTER FROM KOHAR.

HARPOOT, May 1, 1875.

MY BELOVED FRIENDS IN CHRIST, — With a grateful heart I take my pen in hand, and make known my thankfulness to you, that, for several years, you have cared for me, not only with your money, but especially, as it is my belief, with your fervent and earnest prayers. Therefore I am doubly thankful.

Doubtless you have heard that it is three and a half years that I have been laboring in the city of Agen ; and I am thankful to the Lord, that he, in his infinite grace, was a laborer with me, and blessed my work in that city. When I went there, there was only one sister who was a little persuaded of the truth, and several

brethren, who had separated from the old church (Armenian). These did not know much about spiritual things. The beginning of my work in that city was this: I had a little school of ten scholars, of whom four were women, and six little boys and girls. But these staid only two months and a half; for when the people saw that the evangelical work was making progress, even though by weak instruments, they began to make a disturbance in the city, so that men might not have any thing to do with us. Though there was a preacher there, he (being a native of the city, and the school being in his house) did not see many people, and not much was said to him.

When I went out of the house, almost all the city was moved; and they came upon me. The school I gave up. I began to go to the houses of the Protestant brethren to give lessons to their wives. There were those among them who took lessons willingly, but many from fear, being afraid of their husbands; for they had heard the slander of many about me, saying, "In a little while she will take your husbands from you; and your husbands, when they become Protestants, will take several wives, and discard you." By reason of this, though I gave lessons for six months, their lengthened countenances broke my heart in pieces; and I did not wish to stay, because, I said, "I am not useful in this work." Nevertheless, the brethren labored with all their might that I should not go to another place. I am thankful that their faith was greater than mine. After this, when the sisters saw that whatever was said against me was only slander, they began to come nearer to me, and love me. Thus I went among them a year and a half, until the wives of all our brethren were able to read the Bible correctly, and were persuaded of the truth.

I began another work the first of May, 1873. I opened a school in a house of one of the brethren; for we did not have a special place for meetings and schools. At first I had only eleven scholars; but, two months after, the number was twenty-five. Thus passed three months. Our scholars loved the school, and the hymns I taught them, very much; but the priests began again to oppose, and to excite the people, so as to hinder their children from coming to our schools. A number left, and only eighteen remained till the close of the year; but, a year after, the number had increased, until it reached sixty. Not one of them knew the alphabet when they first came. Some of the parents feared, that, if their children were trained by us, they would surely become Protestants; and they

took them out, though they left us with tears. The present number is fifty-five.

While I am in Harpoot at school, another sister takes my place at Agen, who will remain till my return. Now a little church is established in that city with nineteen members, of whom there are eleven brothers and eight sisters: two others have also been pronounced. While there, my work was to stay eight hours in the school, and then to go the houses, and give lessons to six sisters. All the day I gave my time to that beloved work. I am very joyful. I never have repented that I did not have time, except evenings, for other work. At first, when I passed through the streets of the city, the people gave me much trouble; but afterwards many became my friends, and desired me to come to them and talk.

There is no school-building, but the boys and girls study in one house. In that city, house-rent is very high, and the brethren are few. There are only four brethren who are able to pay taxes: all the rest with difficulty pay for their daily bread; for the price of every thing is nearly double what it is in other cities.

Of course it will be pleasant for you to hear about the lessons of the pupils. They study the Bible, Testament, Catechism, "Mother at Home," "Great Truths," arithmetic, grammar, geography, physiology; and a few read the Primer. Every Wednesday there is a lesson given to the sisters from a book, "Letters," giving good counsels. If I should seek my comfort, I should wish more to stay in the Harpoot school; but, when I look at the usefulness of the work, I wish to be in Agen, though it is much harder. I am thankful to the Lord that this year he has given me an opportunity to learn a little more, that I may be better able to teach others.

The work is the Lord's, and he is the worker: we are only tools in his hands. Therefore it is meet that the glory be given to him eternally.

With much love I salute you all. I pray for you, and I entreat that you will not forget me in your prayers.

The handmaid of Christ,

KOHAR KAPRIELIAN.

[*Precious stone or jewel, the daughter of Gabriel.*]



LET us not be weary in well-doing; for in due season we shall reap, if we faint not.



## Home Department.

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### LETTER FROM A HOME-WORKER.

THE following is from the pen of an old lady of over threescore years and ten, who is too much of an invalid to attend the missionary meetings, but who is still actively interested :—

“DEAR LIFE AND LIGHT, — I have been thinking, for a long time, that I would write you. I like your name, because in Jesus was Life, and he was the Light of men ; and this is your mission, — to scatter light wherever your leaves reach. You are a welcome visitor at my fireside ; and I always feel my heart warmer towards you after reading your pages. How can we review the work you have undertaken, and feel otherwise ? When I read of the sacrifice the dear missionary ladies are making for Christ, I ask myself, ‘ Have I done any thing which he could accept ? ’ In comparison, nothing. I am an unprofitable servant.

“ And now you are the representative of the Woman’s Boards of Missions. God bless them and you ! This would all seem to be the crowning work of the Master to hasten on the millennium ; for your ‘ voice is ’ indeed ‘ heard in all the land.’

“ See how he is bringing out and consecrating the talent of the sisters, — those timid ones who have always ‘ kept silence.’ They are now anxious, even waiting, to lift up their voices in behalf of the cause of Him who died for us ; and no one says, ‘ Let the women keep silence.’ Has there been any new revelation from heaven ? Or has the angel Gabriel brought some secret message to them as to the woman of old ? Or has he sounded a new trumpet ? They hear the sound, and are equipped for the battle ; and do they not make good soldiers ? God giveth strength ; and ‘ Onward ’ is the watchword. He is watching and directing you ; and speedily is the influence you exert upon us carried to the hearts of the dear missionaries. It waits for no heavy laden ship, or even for the swifter telegraph ; but, while you are yet speaking, the message of prayer from our hearts is wafted to the self-denying laborers.

“ Oh ! what a privilege it is to live in this day of his power, and to be able to work in his vineyard. May the Lord give each one of us grace to inquire, ‘ What wilt thou have me to do ? ’ ”

## AFTER MANY DAYS.

SOME of us now in this country have labored many years among the heathen, and look back upon lost opportunities, and regret that so little good seemed to have resulted from our daily work while among them : even *we* must cast *this* care on the Lord, and feel that what little we did, the Lord will bless.

One or two incidents of interest may help us all to feel more encouraged.

A few years ago a missionary lady who labored for two or three years in one of the cities in India, in her weekly visits to the jail, found there a woman who had been an inmate many years for some crime. She was an attentive listener, and learned to pray. The missionary soon left India, and heard no more of this woman, until a private letter to her (from which I am allowed to copy) gives the following account : —

“ Do you remember teaching her how to pray ? She was taken very ill in jail some months ago, and was allowed to go to her own home, for she had only one more year to serve ; but she did not live long. She died praying, and telling her people to turn to Christ. Her people say that she did not live like them while she was with them ; and although there was no Christian in her village, or ever had been, yet this old woman’s light, feeble though it was (and which you had showed her how to kindle), burned so that the people knew she was very different from them.”

I will mention another incident.

The woman who lived in my family eight years, and took care of my babies while I was occupied in my missionary work each day, remained, to all appearance, an unconcerned heathen. When we left India, she was almost beside herself with grief at parting with us, especially with the children ; and *my* sorrow was, that she had not been brought to Jesus. This week a letter from my sister in India says, “ Last Tuesday, your old *ayah* turned up. I do not think I have seen her since you left. She has just returned from England, where she went in charge of Dr. T’s baby. . . . She says they were in a dreadful storm, and she thought the ship would go down. Several men were drowned ; and, while she was in the greatest fear, she suddenly remembered your reading the story of Jesus and his disciples on the Sea of Galilee : so she thought, “ Jesus is surely here,” and she cried to him just as the disciples did, and she said, —

“I am telling the truth. He heard my prayer ; and from that time the storm ceased, and we were saved.”

Thus the smallest mustard-seed springs up : the feeblest effort for Christ results in some good.

NEW MISSIONARIES.

Miss M. C. Collins and Miss E. Whipple of Keokuk, Io., and Mrs. A. M. Curtis of Fort Atkinson, Wis., who have recently been appointed to labor among the Dakota Indians, leave for their field immediately after the meeting of the American Board in Chicago. The two former go to Fort Sully to share in the work of Mrs. Thomas Riggs and Miss Bishop. Mrs. Curtis goes to the Sisseton Agency to labor especially among the women. They have all been adopted by the Woman's Board of the Interior; and we bespeak for them the interest, cordial support, and prayers of our auxiliaries.

LET no one make the mistake of thinking that an auxiliary society, or a State branch, once well organized, will *run of itself*. Officers will not suffice. Gifts of money will not suffice. There must be given *time and labor and forethought*. As well expect a perfect, polished engine to do its work when fire and water fail, as a society to live without the interest, prayers, and little sacrifices of its members.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM AUG. 15, TO SEPT. 15, 1875.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.			
<i>Atwater.</i> — Aux., Miss A. A. Hutchinson, Treas.,	\$13 00	Young Ladies' Missionary Society, \$12, for a pupil in Marash,	\$81 00
<i>Chatham Centre.</i> — Aux., for the Japan Home,	15 50	<i>Painesville.</i> — Aux., for salary of Miss Parsons,	40 00
<i>Elyria.</i> — Aux., for salary of Miss Maltbie,	75 00	<i>Ravenna.</i> — Aux., for the Japan Home,	13 90
<i>Hudson.</i> — Miss E. E. Metcalf, for the Japan Home,	25 00	Total,	\$263 40
<i>Marietta.</i> — Aux., \$69, of which \$35 is for the support of Pauka Dachora of Samokov, \$25 is for a share in the Japan Home;		INDIANA.	
		<i>Angola.</i> — "Workers for Jesus,"	\$16 00
		<i>Kokomo.</i> — Aux.,	7 00
		Total,	\$23 00

## MICHIGAN.

<i>Adrian.</i> — Mrs. D. Kitchum, \$50;	
Mrs. G. R. Merrill, \$4.50,	\$5 00
<i>Greenville.</i> — Aux.,	16 00
<i>Litchfield.</i> — Aux., \$25; "Shin-	
ing Lights," \$14, for the Japan	
Home,	39 00
<i>Richmond.</i> — Aux.,	2 35
Total,	\$62 35

## ILLINOIS.

<i>Aurora.</i> — Aux. of 1st Ch., of	
wh. \$10 is from G. F. R. for	
the Japan Home,	\$17 00
<i>Chicago.</i> — 1st Ch., Aux., for the	
Japan Home, \$14.05; New-	
England Ch., Aux., for Miss	
Chapin's salary, \$15.75, for the	
Japan Home, \$5; Mrs. E. W.	
Blatchford, for printing circulars,	\$9.25; a friend, for the
Japan Home, \$5; another, for	
home expenses, \$7; Plym. Ch.,	
Aux., German girl, for Japan	
Home, \$1,	57 05
<i>Clifton.</i> — Aux.,	4 00
<i>Evanston.</i> — Aux., \$10.25 for Miss	
Porter's salary; \$10 from Mrs.	
L. H. Bowtell for the Japan	
Home,	20 25
<i>Galesburg.</i> — Aux. of 1st Ch., for	
the Japan Home,	34 73
<i>Granville.</i> — Aux.,	7 00
<i>La Salle.</i> — Aux.,	9 50
<i>Moline.</i> — Aux., of which \$35 is	
for a pupil in Erzroom, \$25 for	
the Japan Home, and to const.	
Miss Sara R. Reed, Mrs. Charles	
Atkinson, and Mrs. H. L. Bul-	
len, L. M.'s,	60 00
<i>Port Byron.</i> — Aux.,	6 50
Total,	\$216 03

## WISCONSIN.

<i>Delevan.</i> — Aux., \$11 for the Ja-	
pan Home; \$11.19 for Mrs. Cof-	
fin's "tours to villages,"	\$22 19
<i>Eau Claire.</i> — "Eau Claire Help-	
ers,"	10 00
<i>Green Bay.</i> — Pres. Ch. S. S., for	
Miss Porter's School,	40 00
<i>Lancaster.</i> — Aux.,	10 00
<i>Racine.</i> — Aux., for the Manissa	
school,	28 56
<i>Whitewater.</i> — Aux., for Miss	
Taylor's salary,	25 00
Total,	\$135 75

## IOWA.

<i>Bowen's Prairie.</i> — Aux.,	\$10 00
<i>Dubuque.</i> — Miss Calista C. Rog-	
ers for the Japan Home, and to	
const. Ada M. Clarke a L. M.,	25 00
<i>Fairfield.</i> — Aux., for the Japan	

Home, from a friend of mis-	
sions,	\$2 00
<i>Lansing Ridge.</i> — German Cong.	
Ch., Aux., for the Japan	
Home,	5 00
<i>Lyons.</i> — Aux., for salary of Miss	
Day,	35 00
<i>M'Gregor.</i> — Aux., of which \$6	
is for the Japan Home, the	
remainder for the support of	
their Bible-Reader in Turkey,	10 25
<i>Mt. Pleasant.</i> — Aux.,	7 00
<i>Waterloo.</i> — Mrs. A. C. Miller, for	
the support of a Bible-Reader	
in Zeiton,	50 00
Total,	\$159 00

## MINNESOTA.

<i>Mazepa.</i> — "From two willing	
children, for the Japan	
Home,"	\$2 00
<i>Plainview.</i> — Woman's Cent.	
Society, for the Japan Home,	3 00
Total,	\$5 00

## DAKOTA TERRITORY.

<i>Sisseton Agency.</i> — Good Will	
Mission, Aux., of which "for	
the sake of her little boy, who	
two years ago entered eternal	
summer," Mrs. Martha Riggs	
Morris, \$1; Henry Morris, "for	
little brother's sake," 25 cts.,	\$13 80
Total,	\$13 80

## KANSAS.

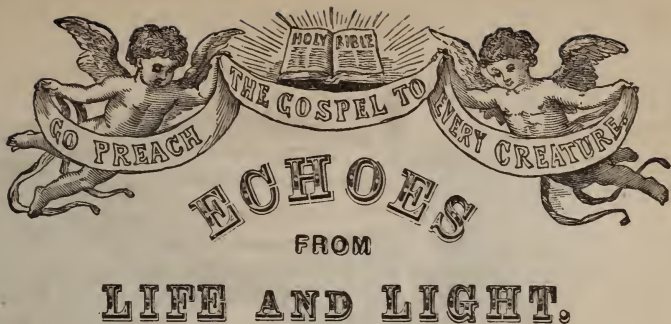
<i>Lawrence.</i> — Aux., \$10; Chil-	
dren's Society, \$30, for the	
support of a pupil in Turkey,	\$40 00
Total,	\$40 00

## COLORADO TERRITORY.

<i>Colorado Springs.</i> — Aux.,	\$3 30
Total,	\$3 30

## MISCELLANEOUS.

<i>Amherst, Mass.</i> — Mrs. Lester	
for the Japan Home,	\$20 00
<i>Cambridge, Mass.</i> — Miss M. B.	
Herring, for the Japan Home,	
which, with contribution pre-	
viously acknowledged, consti-	
tutes herself and Miss Laura	
Porter Hill Life-Members,	2 00
Woman's Board of Missions of	
the Pacific, for the Japan	
Home, Mrs. R. Cole, Treas-	
urer,	700 00
Total,	\$722 00
Total,	\$1,644 43



Nov.

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1875.

### BRAHMINS.

**M**OST of you little friends must have heard of the Brahmins, who belong to the highest of the many castes in India; but perhaps you would like to know a little more about them. According to the Hindu books, all the people in India sprang from one great being. Some came from his mouth; and they know how to pray, to read, and to teach. These were the Brahmins. Others came from his arms; and they had strength to draw the bow, to fight, and to govern. Those from his hips had charge of commerce and agriculture; and those from his feet were born to labor and to serve. So, as the Brahmins were the only ones who could read and pray, all the mysteries of their religion, and all sacred knowledge, is confined to them. They alone know how to read the holy books, and perform the religious rites for the people. In some parts of the country, they are considered so holy, that, when they travel, men go before them to clear the way. Even when their food is carried along the highway, the common people must hide themselves, or fall down to the earth, lest their breath should pollute the air while the food of a Brahmin passes by.

The Brahmins also go through a great deal of suffering to obtain the favor of their gods, or in order to be considered holy. Some of them hold their arms in one position so long, that at last they



cannot move them, if they would. Of course, this makes them perfectly helpless, and, as they go about from place to place, the people have to care for them, even the most beautiful ladies thinking it a great privilege to feed them, and wait upon them. Others go long distances, rolling over and over on the ground all the way till they look more like animals than men.

Many of the more intelligent of them, however, see the foolishness of all these things, and live as comfortably as any one in America, dressing like those you see in the picture. Yet even these are so easily polluted, that they are obliged to go through a great many ceremonies to purify themselves, — so many, that it would puzzle any one but a Brahmin to remember them.

Oh, if they only knew and loved our Saviour, how free and happy they would be! We won't rest till we have done all we can to help them to know him, will we?

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## CHINESE SCHOOL-GIRLS.

BY MISS PAYSON.

I AM very much pleased to learn that so many societies in America take such a deep interest in my school as to be willing to support some of its pupils. I trust, that, in addition to the money, they will offer before the mercy-seat many "golden vials full of odors," which are the prayers of God's people. The giving and the teaching, your work and mine, dear little friends, are worth nothing without the praying. I am very sure that prayer ascends from your midst for the scholars whom you support, for their schoolmates and teachers. And now I want to ask you to pray for a child's paper in Chinese that I have lately started here. The two ladies of the Methodist mission who assist me have charge of several schools; and, judging by the eager way in which their pupils and mine read it month by month, it is going to be very attractive to these Chinese children. If it is read, it will certainly do good; for here, as well as in America, children like to have wholesome doctrine and morals sugar-coated with a story. The little paper contains chiefly anecdotes, long and short, mostly religious, translated from the books and papers for children published in foreign countries.

In one of the late papers was a story about a girl, who, from

having been disliked by everybody for her harsh and unkind remarks, learned to set such a watch over her lips, that she became, in time, the special favorite of all. One of my little girls came to me yesterday, saying she wished for one of the papers: she had not money to buy more. "Which one do you wish?" I asked. "Oh!" she replied, "I want the one that tells about the girl who took care of her tongue." I was pleased with the answer, because it showed that the story had made an impression upon her.

My scholars go home for vacation at the end of this month; but I think very few of them look forward to it with much delight. Nearly every one of them comes from a home of the greatest poverty, where it is a matter of course for parents and children to shiver in winter for lack of clothing, and all the year round to feel weak and faint for want of food. If by some unlooked-for good fortune, such as the selling of a baby-sister at a high price, a few extra dollars find their way into the family-purse, they are hoarded up at once to buy a wife for the eldest son and brother. One of my scholars, about ten years old, is named *King Ngük*, which means "golden gem;" and her good scholarship, as well as her amiable, unassuming manners, make her quite worthy of such a name. This good little girl goes to a home worse than that of any of the others,—to a wretched household, where the father does nothing but smoke opium, using every bit of money he can secure from the miserable earnings of his wife, to buy the deadly drug. The wife's work, I suppose, is to bring heavy loads of wood down the mountain-side, or to stand, knee-deep, under a broiling sun, in a marshy rice-field, setting out plants, and pulling out the weeds. *King Ngük* is always sweet-tempered, and was never known to speak an angry word. But I have never heard her laugh aloud; and her face always has a look of resignation about it, as though, child as she is, she had learned patience by suffering.

*Siang Muoi* sits at the same desk with "Golden Gem," and is a diminutive little creature; but long ago her mother set her to bringing heavy loads of wood down the hillsides, like a strong, grown-up woman. She often beats the frail, delicate child, and is so harsh and cruel, that I think the school is almost a paradise to *Siang Muoi*, compared with her home. *King King*, or "Gold Gold," has a stepmother who has no love for her, and begrudges her every grain of rice she eats while at home.



But *Ting Ngük*, the "Precious Gem," and *King Leng*, the "Golden Lily," have parents who are Christians; and in their homes they will be gladly welcomed. A Christian home, and a heathen home, — what a world-wide difference there is between them! The fathers of these girls are two of our most valued native preachers; and their mothers are graduates of mission boarding-schools, in every way worthy to be the wives of preachers. Five of my scholars have expressed a wish to be received into the church soon; but they are very young, and we may think best to have them wait some months longer before they are admitted. Two of them are betrothed to heathen; and probably will have to endure much persecution, if they should determine to come out boldly on the Lord's side. My two oldest pupils are to leave school, and to be married in a short time. They are both members of the church; and, as the wives of Christian men, I hope they may be of much use in leading their neighbors and others to the Saviour.

Pray for these two, that they may let their light shine, and never be ashamed to "stand up for Jesus."

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## MISSION-CIRCLES.

### ACKNOWLEDGMENTS.

MAINE BRANCH. — *Portland*. — "Corner-Stones," \$35.00.

NEW HAMPSHIRE BRANCH. — *Dover*. — "Busy Bees," \$50.00.

*Manchester*. — "Earnest Workers," \$30.00.

*North Haverhill and Plaistow*. — "We Girls," \$25.00.

*Claremont*. — "Merry Workers," \$35.00.

*Kensington*. — "Willing Workers," \$6.00.

*Exeter*. — "Busy Bees," \$10.00.

*Manchester*. — "Gleaners," \$10.00; "Ready Helpers," \$10.00;

"The Reapers," \$10.00; "Little Grains of Granite," \$10.00;

"Earnest Workers," \$20.00.

*Peterborough*. — "Willing Hearts," \$10.00.

*Portsmouth*. — "Mizpah Circle," \$10.00.

*New Ipswich*. — "Hillside Gleaners," \$10.00.

*Portsmouth*. — "Rogers Mission-Circle," \$10.00.

VERMONT BRANCH. — *South Hero*. — "Band of Helpers," \$25.00.

*Barnet*. — "Buds of Promise," \$17.10.

MASSACHUSETTS. — *Ashfield*. — "We Girls," \$15.00.

*Bernardston*. — "Cup-Bearers," \$6.50.

*East Taunton*. — "Mission-Circle," \$2.50.

- Grantville.* — Sallie, Fannie, and Helen, \$5.00.  
*Marblehead.* — “Youth’s Church Association,” \$14.00; “Cheerful Workers,” \$11.00.  
*Spencer.* — “Hillside Gleaners,” \$11.70.  
*Yarmouth.* — “Little Sea-Birds,” \$2.50.
- CONNECTICUT. — *Darien.* — “Sunbeams,” \$70.00.  
*Hanover.* — “Mission-Circle,” \$5.00.
- NEW YORK. — *Brooklyn.* — Frank and Andrew Hoyt, \$1.50.
- OHIO. — *Marietta.* — Young Ladies’ Missionary Society, \$12.00.
- INDIANA. — *Angola.* — “Workers for Jesus,” \$16.00.
- MICHIGAN. — *Litchfield.* — “Shining Lights,” \$14.00.
- WISCONSIN. — *Eau Claire.* — “Eau Claire Helpers,” \$10.00.  
*Green Bay.* — Presbyterian Church Sunday School, \$40.00.
- MINNESOTA. — *Mazeppa.* — “Two Willing Children,” \$2.00.
- DAKOTA TERRITORY. — *Sisseton Agency.* — Henry Morris, 25 cents.  
*Kansas.* — Children’s Society, \$30.00.

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#### LETTER FROM NELLIE TYLER.

MANY of our young readers will remember that we received a very acceptable contribution from Africa just a year ago, — the contents of Nellie Tyler’s missionary-box. If they do not remember the contribution, they have not forgotten the nice little letter that came with it, and will be glad to read another from the same source.

MY DEAR MRS. BOWKER, — Ever since I sent you my last money, I have been trying to get some more in my box; but I could not get enough: so I emptied all my purse, and had only two pennies left. My white money all went jingling into the box, and it made a good deal of noise; but I wanted to send more than I did last year, and was quite disappointed when mamma counted it, and it was not quite so much. As I was going to Durban soon, where the stores are, I saved my black pennies to buy some candy, because I had not been to Durban before since we landed. And now that is the story I want to tell you about.

One morning mamma took me to a nice store, where there were big bottles of candy and nuts, and other nice things; and I told Mr. Jameson I wanted to buy some candy. Then he asked me how much money I had; and I emptied my purse, and there were pennies and some half-pennies, making in all five pennies. He took the money, and gave me some candy out of nearly all the bottles, and then went to the raisins and nuts, and made a parcel large

enough to fill my reticule quite full. He had to squeeze it hard to get it in; and it was so heavy I asked mamma to carry it for me. I came home quite happy; for I had not bought any thing with my own money for more than a year. But now let me tell you how funny it was. When I came to open the bag to take out the sweets, all the money I had given came out with them. Mamma said it was like Benjamin's brothers in the Bible, who found their money in their sacks; and she asked me what I would do with it. I told her we could put it with Mrs. Bowker's money; and she found it was just enough to make five shillings, except one penny wanting. She gave me the other penny: so I can send you just the same as last year. I wish it was a great deal more.

I like to hear about other little children in America, about their fairs and their picnics, and the way they earn their money. I am six years old now, and much larger than I was last year. Those little twins, Gracie and Daisy, that I told you about last year, are growing very fast too.

There are a great many other little girls here, and one little boy named Aaron. On Christmas Day, I gave him a toy kitty that I brought from America, because his mother gave us her live kitty to kill the mice; and he was so pleased when he heard it cry, that he jumped up and down, and said, "The kitty talks." Every day the little children come to learn to read; and I often go to the door, and hear them saying their letters, or counting, or singing. In recess I let them swing; and they swing me. And now I want to go out to play, and must say good-by, dear Mrs. Bowker.

Your affectionate little friend,

NELLIE TYLER.

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## Children's Missionary Hymn.

BY MRS. DANA.

O GOD! who gives us food and health,  
 And love of parents dear,  
 In homes where we are taught to praise  
 Thy holy name with fear,

What can we do to spread abroad  
 The knowledge of thy love?  
 To distant heathen children point  
 The way to heaven above?

For darkness, sorrow, death, and sin  
 Surround their pathway drear:  
 No sound of Jesus' friendly voice  
 Has reached their deafened ear.

Oh, send kind teachers!— send, we pray,  
 To tell them Christ has died,  
 And lives again in heaven, whence  
 He calls each sinful child.

Our penny mites we cheerful give;  
 Accept them, Lord, we pray,  
 And teach us to ask God to bless  
 The heathen every day.

And, while we pray that heathen souls  
 Be washed in Jesus' blood,  
*Our* hearts we bring for cleansing too  
 To thee, O Lamb of God!

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## ENIGMA.

BY MISS HATTIE E. GRAVES.

I AM composed of 31 letters.

My 1, 21, 5, 10, 22, 9, was one of Jesus' disciples.

My 10, 16, 18, 29, 30, was one of Abraham's sons.

My 2, 14, 17, 57, was a cruel king.

My 20, 8, 25, 22, 8, is a mountain in Palestine.

My 29, 6, 19, 10, 22, 31, 13, 29, 11, 22, was the residence of a rich man spoken of in the New Testament.

My 22, 18, 6, 19, 3, 24, was the husband of one of Saul's daughters.

My 22, 17, 8, 12, 29, 8, was one of the sons of Haman.

My 29, 12, 13, 16, 23, was the youngest son of Zeruah.

My 14, 4, 8, was a Jewish priest.

My 27, 17, 26, 22, 9, was a city from which St. Paul sailed.

My 12, 28, 8, 25, 14, was an unclean animal spoken of in the Old Testament.

My 1, 29, 15, 13, 29, 31, 2, was Solomon's daughter.

My 12, 10, 11, 17, 25, 29, was the site of one of the seven churches spoken of in the New Testament.

My whole is a verse in the Psalms.

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## ANSWER TO ACROSTIC.

"As thy day so shall thy strength be."

We have received correct answers to the acrostic in the September number, from H. E. G., Amherst, Mass.; H., South Milford, Mass.; S. H. P., Norwich, Conn.; J. M. J., Ithaca, N.Y.

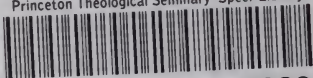


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